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AND GENERAL NEWS.

JULIUS BOHMAN,
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CO-EDITOR.

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A CHINESE MARRIAGE.

Many of the Jewish customs are of Gentile origin. A careful comparison between the ceremonies of the Oriental nations and those of the Synagogue would prove that the rites of all churches and religions have exercised some influence on the synagogue. We here give a description of a "Chinese Wedding," in which we find many ceremonies observed at the weddings of the Jews.

The following description is given in a letter, sent to the *Patrie*, by a correspondent at Shanghai. You are aware perhaps that polygamy is not sanctioned by the laws of China; no man can have more than one legitimate wife, but he may have as many of what are called *little wives* as his means enable him to keep. The position of these inferior wives is little better than slavery. All the females of the upper classes are kept in complete seclusion till their marriage, which (as among the ancient Hebrews) is invariably settled by the parents, and generally through the medium of a *meijin*, (a 媒人) or kind of female matrimonial agent, whose profession is considered very respectable. The agent makes all the preliminary inquiries respecting the fortune and position of the parties, and then consults a soothsayer as to the advisability of the match. This person casts the nativity of the young couple, and if he declares the stars to be propitious, the future bride and bridegroom are introduced to each other in the presence of their families, but the lady is always closely veiled till after the marriage ceremony is performed.

"To return to the wedding I have just witnessed. On arriving at the residence of the bridegroom's father I found all the family assembled in the ancestral hall, an apartment consecrated to religious festivals. When all the company had arrived, the *meijin*, who appeared to act as mistress of the ceremonies, requested the head of the family to take his place on an elevated seat at the end of the room, and ordered the bridegroom to be introduced. The young man on entering saluted the company with great respect, and prostrated himself on the floor. On rising, in obedience to his father's orders, the youth approached the table in the middle of the room, took up a glass of wine, spilt a few drops of it, and drank off the rest at one draught. He then knelt on the floor and listened to a long speech from his father, acknowledged by bowing to show his respect and obedience. When the father ceased speaking, the son rose and, accompanied by his friends and retainers, went to fetch his bride. As he stepped into a palanquin which was waiting at the door, an astonishing concert of gongs and brass instruments of all kinds began, accompanied by loud explosions of fire works. The deafening noise was kept up till we reached the lady's residence, where everybody alighted and entered the court-yard.

"As soon as the bridegroom's arrival had been formally announced, his father-in-law, leading the bride by the hand, came out to receive him. I happened to be in a favorable position for seeing the lady, who wore a long cloak of blue silk, ornamented with colored embroidery. She had on also, I perceived, bracelets and a necklace. Her head was covered by a veil, but I could distinguish her features, and plainly saw that her cheeks had been painted white, and her lips tinted with carmine. After a short prayer the bride was conducted to her palanquin, the bridegroom entered his, and the whole

cavalcade was soon in movement. As the bride crossed the threshold there was another fearful outburst of gongs, trumpets and fireworks. Her palanquin advanced in the midst of the musicians and a crowd of persons carrying lanterns and flags.

On reaching her future home, she and her husband knelt down in the ancestral hall, while the marriage contract was read: the bonze then performed the religious part of the ceremony, which terminated with a prayer repeated in chorus by all present. The newly-married couple were then conducted to the nuptial-chamber to receive their friends. The day concluded with a grand banquet. The first act of the newly-married couple, at table, was to drink out of the same cup, (as with us.) The bride merely touched it with her lips, the bridegroom then drank off the contents and broke the cup. After partaking of a great variety of dishes, the company withdrew, and I returned home well pleased with what I had seen, but stunned and stupefied by the horrid din, which had assailed my ears with but little respite for so many hours."

A JEWISH COLLECTION.—When I was engaged in studying the religion, manners, and habits of the Jews, for the purpose of correcting a fond theory of mine, I looked into their synagogue, to observe the ceremonies of the tabernacle, when a collection, was made as I understood, for a new temple. We all know that they are a money getting people: some of us know that they are liberal and generous, and worthy of our highest esteem. Their mode of collecting I thought perfection, and I recommend it for imitation. The manner of it was this. The priest stood at the altar, and briefly and distinctly explained the object of the collection. He recalled some of the famous passages in the Jewish history, in which the generosity of the people was conspicuous. You could see that the priest and the people were proud of their nationality, although they are nationless, and, as I think, have sat down by the waters to weep much too long. Yet the fire lighted up his eye, and they seemed to feel every word he said. Then he called to his people before the congregation of the Lord and said, "Mr. Abrahams, how much will you give?" and Mr. Abrahams said "Five pounds;" then he called upon Mr. Isaac, and he made it five guineas; then he appealed to Mr. Jacobs, and he gave six guineas; then he singled out Mr. Joel, and he gave ten pounds; and so he went on through the Jewish nomenclature, and a very handsome sum was collected—one worthy of the occasion and of the people. I was proud of my fellow townsmen, and almost made up my mind to be circumcised, and join their fraternity.—*Joshua Vernal.*

HOW TO BE A MAN.—It is not by books alone or chiefly, one becomes in all points, a man. Study to do faithfully every duty that comes in your way. Stand to your post; silently devour the chagrins of life; control self; swerve not from truth or right; be a man of rectitude, decision, conscientiousness; one that fears and obeys God; and exercises benevolence to all, and in all this you shall possess true manliness.

GRIEF knits two hearts in closer bonds than happiness ever can; and common sufferings are far stronger links than common joys.

Humbled Pride.

[Founded on a Hebrew Apologue.]

BY GRACE AUGLAR.

[CONTINUED FROM LAST WEEK.]

He spake: and behold! the pale but lovely lustre in which the Orb of Night still shines flowed round her. The Spirit of Night resumed his silvery throne, and in the profound submissiveness of most perfect love entered upon his silent and beautiful career, circled by the glittering radiance of the attendant stars. Soon was revealed the benignant mercy of His sentence. Even ere sin darkened the lovely earth, His beauteous orb was hailed by all creation with rejoicing; and when man fell, when labor and weariness, sickness and woe, obtained dominion, how soothing the consolation whispered by the Spirit of Night! Weeping off at the remembrance of his own faults, the Spirit commiserates the tears of others. Floating over the earth, invisible, save through the exquisite beauty of his orb, and the thrilling thoughts of Heaven and immortality awakening in the soul, which, formed of kindred essence, becomes thus conscious of his presence, the Spirit sends his soft rays, formed from the liquid lustre of his tears, on all who need his pity and repose. By the couch of the sufferer—the side of the sorrowing—by the kneeling penitent—by the wakeful mourner—by the careworn and the weary—to the hut of the beggar as the palace of the king—he sends pity, and peace, and consolation. Nor does he sympathize with sorrow alone; the joy which, in the sunshine and midst the turmoil of the world, has agitated the soul even to pain, he softens into such deep calm, as to whisper of that Heaven whence alone the full bliss comes. Love shrinking from the garish day, finds in his pre-ence eloquence and voice. The poet, oppressed and suffering in the rich blaze of day, at night pours out his full soul in stirring words; for conscious, of a spirit's presence, the pressure of infinity is then less painful to be borne. The artist, does he dream of giving life to the vacant canvas, the senseless marble, or voice and sound to the rich harmonies for ever breathing in his ear—labors in toil, often in despondency, during the day, for Earth only is present then; but when alone with his own soul and the holy night; when the Spirit, visible, either through his silvery tears, or in the rich beauty of his starry zone, penetrates his whole being with his heavenly presence, then life is strong once more! The dream of Immortality on Earth, even as in Heaven, dashes down all earthly fears. The spark of the Deity in every soul is rekindled by the touch of its kindred essence, and Hope, and Truth, and Beauty start into enduring glory beneath the vivifying flash.

Beautiful Spirit! such has been, and is, and will still be thy task. Over the earth thou floatest, and man, be he in gloom or gladness, aspiring or desponding, hails thee with rejoicing; and even as the pale flowers drooping beneath the noontide heat, and the parched and languishing earth, so does he turn to thee for coolness and repose. Beautiful Spirit! thou hast sinned and been forgiven—therefore we rest on thee!

NEVER forsake a friend. When enemies gather thick and fast around him—when sickness falls heavy on his heart—when the world is dark and cheerless, this is the time to try true friendship.

FOREIGN.

PRUSSIA—LIBERALISM.—By a ministerial decision Jews are declared eligible as deputies to provincial diets. This is a right, says the *Jewish Chronicle*, which was obstinately refused them by the Manteuffel ministry. It was noticed, as a kind of retribution, that this decision was made known to the Jews by Count Senft von Pilach, a nobleman, who inveighed most bitterly against the Jews, as a member of the first chamber.

MOROCCO.—We have some time ago stated, says the *Jewish Chronicle*, that M. Albert Cohen, whilst at Tangier, interceded for two Jewish prisoners, held in custody by the fanatic Moors. We now learn that the prisoners have been actually set at liberty. A demand of 100 dollars as prison fees having been made at the release of Barchilon, the French Consul-General repaired to Muley Abbas, offering to pay this sum out of his own pocket, rather than have the liberation of the innocent man delayed. The prince seeing that this was an exaction of a greedy pashaw, and being put to shame by this offer, refused to receive the sum, and moreover promised that the imprisoned youth should in a few days present himself to the French functionary.

BERLIN.—We learn from the *Z. d. J.*, says the *Jewish Chronicle*, that Dr. Holdheim was 54 years old at his death; that Dr. Geiger came on purpose from Breslau to officiate at the funeral; and that the deceased, with the consent of the wardens, and the very old Rabbi Oettinger, was buried in the Jewish burial ground, in the front row, containing the graves of the most distinguished Israelites.

A JEWISH NAVAL OFFICER.—Captain Levy, in the service of the United States, says the *Occident*, is, perhaps, the first Israelite who has had the command of a squadron in modern time. The *Portsmouth Journal*, an American paper, thus speaks of him: "Flag Officer Levy is a man of much worth. To his direct and persevering influence, the greatest disgrace of our navy, flogging, has been abolished. He did not enter through the cabin window to his present position but being a seaman he rose through every grade to his high post. Many years since, when in the service, there was a disaster on ship-board, for which no one was responsible or could have prevented. The command to him was to have all the men connected with that department of the ship flogged. This he saw the injustice of, but could not prevent the execution of the order. From that time he used his influence for abolishing the disgusting and inhuman barbarity, and after several years' labor, he has the satisfaction of seeing it abolished. Although, as a matter of course, there are some on board who are fond of high goes, yet, as a whole, the crew are the most orderly set that have ever entered our port."

VIENNA.—The *Presse* says: "In a debate on the budget for public worship, which took place in yesterday's sitting of the Reichsrath, the President of the Chamber of commerce, M. Maager, proposed a revision of the Concordat, and that the placing of all Christian confessions on an equal footing should become a principle of the constitution. "It was resolved to insert two additional paragraphs in the report of the Committee of 21, in accordance with M. Maager's motion, viz: to abolish the difference between the positions of the confessions, as constituted by the subsidy granted at present to the Catholic Church and schools of public instruction, and in general to settle all questions respecting the religious confessions."

GALICIA.—The Minister of Public Instruction has so interpreted the law which grants permission to Jews to possess real estate, dependent upon the amount of education acquired by the holder, as practically to prevent the mass of Jews from buying landed property.—*A. Z. d. J.*

TUSCANY.—A committee has been formed among the Israelites of Florence for the relief of the Maronites. The Jews of Leghorn have, to the great vexation of the clerical journals, been quicker in forwarding relief to the Syrian Christians than the Papal Court itself.

FLORENCE.—THE MILITARY ACADEMY.—The Sardinian Ministers of War has declared that in future Israelites are admissible to the Tuscan military academy, from which they were formerly excluded.—*Messenger.*

TURIN.—THE ITALIAN PARLIAMENT.—There are now six co-religionists who are members of the national Italian Parliament.—*Id.*

PARIS.—PRUSSIAN CONSUL-GENERAL.—Baron Alphonse de Rothschild has been appointed Consul-General of Prussia.—*U. I.*

ERLANGEN, BAVARIA.—PROGRESS.—The municipality has almost unanimously agreed to admit Jews to their city. This is a mark of considerable progress in intolerant Bavaria.—*Z. D. J.*

Obituary Notices of Samuel Holdheim

We lay before our readers two notices of the death of Dr. Samuel Holdheim; the one from the pen of the editor of the *Sinai*; the other from the London *Jewish Chronicle*. We stated the mere fact in our last, for reasons which we explain in the editorial, "Samuel Holdheim," in our columns:

[From the London Jewish Chronicle.]

What a melancholy insight into the religious state of the Berlin community is afforded by the permission of the wardens and the hoary-headed rabbi Oettinger, to bury Holdheim, the destructive, in the front row, among the most distinguished co-religionists! Am I a fanatic, if I maintain that the man who literally reduced Judaism to nil, by superceding the Sabbath and the Abrahamic covenant, had placed himself altogether beyond the pale of Judaism, and therefore could as little be reckoned among the distinguished Jews as the celebrated professors Needer or Gans, who forsook the synagogue for the church? Surely there is a marked difference, which even the blind must perceive, between withholding from an individual on account of his religious sentiments, civil or religious rights. The Jew that should have declared the nothingarian Holdheim ineligible for the office of Prime Minister, on account of his denying that the observance of the Sabbath and the initiation into the Abrahamic covenant are essentials in Judaism would have been a traitor to the principle of civil and religious liberty, since the society represented by the state has been formed for quite different purposes than the preservation of special religious opinions. But to the Jew that should vote to the annihilator of his religious society all those special marks of distinction, exclusively reserved for its members, would either betray a sad confusion of the objects, for which particular societies are formed, or evince a most lamentable indifference to that to which he belongs. The grave of Holdheim among the tombs of the most distinguished co-religionists in Berlin, is just the same as though the Catholics had conceded to Luther the right of sepulture among the Popes. This sublime proof of indifference to all religion, reminds me of another token of transcendent enlightenment in that very Berlin, which you described some time ago, when a legacy, left by a strictly Orthodox Jew, for the support of some the-

ological students, was bestowed on theological students, it is true, but who happened to be of the Christian religion. How closely nothingarianism borders upon dishonesty! There is more hope for a community in which the bitterest strife of sectarianism rages than in one in which prevails such sad confusion of all notions between religion and orthodoxy, between right and wrong. May God protect the Anglo Jewish community from the darkness of such sad enlightenment.

[From the Sinai.]

SAMUEL HOLDHEIM IS DEAD!—The great master in Israel, the High Priest of Jewish theological knowledge, the lion in the combat for light and truth, lingers no more on earth. On the 22d ult., the illustrious (glänzende) spirit, till the last moment incessantly laboring for the ennobling of Judaism, left the mortal coil.

This mournful message has crushed us too deeply to enable us to devote more to the memory of him, save bitter tears and the exclamation, "Habal al cle abdin valoh mishtac-hin." The *Sinai* cannot, therefore, venture, now, to speak of the majestic developments of this great man, on whose life a whole book might be written.

According to a message just now received, Geiger was called from Breslau to Berlin, and delivered a deep and impressive funeral sermon. The illustrious deceased found his last resting place on the burial place of the Jewish congregation, the foremost row of honor, to which the aged Rabbi, Oettinger, consented.

Curiosities.

Mr. Day, the eccentric founder of Fairlop fair, had a housekeeper, who had lived with him thirty years, and was equally as eccentric. She had two very strong attachments; one to her wedding ring and garments, and the other to tea. When she died, Mr. Day would not permit her ring to be taken off; he said: "It that was attempted, she would come to life again;" and directed that she should be buried in her wedding suit, and a pound of tea in each hand; and the directions were literally obeyed.

Margaret Krasiowna, of the village of Konina, Poland, died, 1763, aged 108. The following extraordinary circumstances are stated, by Eaton, as connected with the life of this woman: "At the age of ninety-four she married her third husband, Gaspard Raycolt, of the village of Ciwouszin, then aged one hundred and five. During the fourteen years they lived together, she brought him two boys and a girl; and, what is very remarkable, these three children, from their very birth, bore evident marks of the old age of their parents—their hair being gray, and a vacuity appearing in their gums, like that which is occasioned by the loss of teeth, though they never had any. They had not strength enough, even as they grew up, to chew solid food, but lived on bread and vegetables. They were of a proper size for their age, but their backs were bent, their complexions sallow, with all the other external symptoms of decrepitude. Though most of these particulars, he adds, 'may appear fabulous, they are certified by the parish registers.' The village of Ciwouszin is in the district of Stenzick, in the palatinate of Sedonier. Gaspard Raycolt, the father, died soon after, aged 119."

THE MAN WHO WON'T PAY THE PRINTER.

—May he be shod with lightning and be compelled to wander over gunpowder.

May every day of his life be more despotie than the Dey of Algiers.

May he be bored to death by boarding school misses practising their first lessons in music, without the privilege of seeing his tormentors.

May 2:40 night-mares trot quarter races over his stomach every night.

May his boots leak, his gun hang fire, and his fishing lines break.

May his coffee be sweetened with flies, and his soup seasoned with spiders.

May his cattle die of murrain, and the pigs destroy his garden.

May a troop of printers' devils, lean, lank, and hungry, dog his heels each day, and a regiment of cats caterwaul under his window every night.

May the famine-stricken ghost of an editor's baby haunt his slumbers, and his "Murderer!" in his dreaming ear.

May his cows give sour milk, and his churn rancid butter.

In short, may his business go to Jericho, and he to the—Legislature.

Hephetsi-bah
Day and Play-School.

For several years our people called for a Day school which should afford Hebrew children the necessary Hebrew and religious instruction, combined with the elementary branches.

For such a school we were elected Superintendent by the Committee appointed last winter to establish a Hebrew Educational Establishment, and the school is in session since October 22d. Our object is early, very early, to infuse into the minds of children from four to nine years such healthy, moral, and religious principles, which they are to carry from their earliest infancy to the latest hour of their earthly existence, and which every day's history tells us that the public schools do not impress on the juvenile mind.

SUBJECTS OF INSTRUCTION.

We cannot explain here the system adopted by us; but it is our aim to model the primary department after the Prussian Play-schools (Spiel-schulen), in which the infant and juvenile mind is formed and pleasantly entertained, with all at all being taxed. We expect that children who attend the Hephetsi-bah Day School, from the age of four to nine years, will be as far advanced in the ordinary branches of education, as are those of the same age who attend the public schools; besides having acquired a fluency of Hebrew reading, and a fund of Hebrew principles and knowledge of our language, (as also of our synagogue melodies) that will be a basis for an excellent, moral, and religious superstructure.

The more advanced children will be trained, as their respective wants may require.

An Industrial School is connected with the Day School, where girls will, at the desire of parents, be early instructed in the branches usually taught in such schools—though we deprecate the too early application of children to sedentary employment, on account of the injury to health.

II.

HOURS AND DAYS OF SESSION.

Every day, except Sabbath day and Sundays, the hours will be, for the younger children, from 10 A.M. to 4 P.M., and for those more advanced, to 5 P.M., with the usual recesses.

SABBATH AND SUNDAY.

On Sabbath and Holy-days the Hephetsi-bah Day School will be combined with the Hephetsi-bah School for Religious Instruction and Worship, which the Day scholars may join, if parents desire it.

III.

WORSHIP.

The blessings of Hephetsi-bah Worship, the fruits of which parents begin to see, will be extended to the school as they already are to all who wish to join them.

MODES OF WORSHIP.

The more advanced children will join for a well regulated Hebrew Worship, in the large Blumenberg Hall, on Pine Street, between Sansome and Montgomery; while the smaller children will have their service in the school-room upstairs.

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SCHOOL ROOMS.

We have, from the 15th of October engaged for the school the upper part of the building of the Blumenberg Hall; and the Hall for the worship on Friday evening Sabbath forenoon.

Our presidents in the disinterested labors of moral and religious education, are sufficient guarantee, that our interest is not the object we have in view. We, as we have proved for years, wish to establish a school for the benefit of our children, and not for furnishing finances for teachers. We engaged with us teachers who understand what they are to teach; speak properly and correctly language by means of which the children are to be taught, and we, withal, see that the men who are to teach religion have themselves religion. We, in every respect, look to the wants of the children, and not to those of the teachers.

We solicit no patronage, nor favors; all that we do is justice to the children and appreciation of our efforts.

For terms and particulars apply, till Nov. 15th, to Hephetsi-bah School-room, 184 Montgomery Street, house below Jackson, and from Oct. 15th, at the Blumenberg buildings.

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IS THE MOST valuable and unsur-
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cases of Rheumatism and Gout—when used according
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dollars to any medicine that does supersede it, and is en-
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of Rheumatism and Gout, and withstood all known re-
medies to the profession. Doctor Adolphus is known and
rightly celebrated throughout the State, for his cures in
Rheumatism, Gout and Chronic Diseases, and has only to
the continued urgent efforts of his patients, and through
the desire to help them who are not enabled to see him
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which they have contracted to the pursuit of their daily
calling; only this has been able to persuade the Doctor to
give the above medicine to the public, and at such
terms that every suffering one should be able to reap its
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Take this medicine when your digestive organs are dis-
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Thinking it under my dignity to follow the mode of
quacks by appending certificates of physicians or private
persons which is too well known, can be had for certain
remunerations, applications of friends, or by the mode of
boring a man half to death for even the most worthless
trash, I will therefore leave it to those in want of medicine
to inquire personally of men that have been cured by my
medicines of the above diseases, and who can be found
in almost every city and village throughout the State. I
consider such personal conviction far superior to certifi-
cates of persons that are far from being known to them
in want of medical aid.

But should any one care for written testimonials or cer-
tificates regarding the cures performed by this medicine
they might call at my office, and I will show them certi-
ficates of true merit, which have been sent to me volun-
tarily, without applying for them, or by boring individuals
to get them.

To satisfy the most scrupulous of men, also as a guar-
antee to those that have not had the opportunity of
knowing, the Doctor by reputation or personally, I have
adjoined to every bottle of the Anti-Rheumatic Cordial the
certificate under oath of one of the most celebrated anal-
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minerals nor poisons contained in this medicine, although
it is a very powerful medicine, and has a very strong ac-
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Families, to whom it has become endeared as a HOME;
consequently travellers stopping at this house are favored
with the pleasures of good society—a desideratum seldom
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A coach will always be in attendance to convey guest
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THE WEEKLY GLEANER.

TO SOCIETIES ETC.

We can give no news items relative to public matter in this city, or elsewhere in this state, unless such reach us officially.

All births, marriages, and deaths (if sent to the office with the family, and air names properly specified) are published gratis.

Any communications to private men living or dead, have to be paid for.

Societies can fairly claim no more privileges than the editor himself enjoys: he has to pay for publishing, hence no communications from societies, unless they be of public interest, will be published without pay.



MEETING AT HEPHETSI-BAH.

INVITATION
TO PARENTS AND FRIENDS.

A meeting of the Parents and Guardians, who have children attending the Hephetsi-bah School and Devotions, as also the friends of the cause in general, will be held on Sunday next, November 12th, at ten o'clock A. M., at the Hephetsi-bah School Rooms, 184 Montgomery street, 3d, house from Jackson street, over Mr. Coulter's furniture store, to which you are respectfully invited.

The growth of the Hephetsi-bah School for Religious Instruction for Hebrew Children has called forth for the institutions of properly regulated religious services, in Hebrew and English, for the children, which are well attended every Sabbath and Holy-days. The School is also, on the other hand, extended in its efficiency; with it is now connected a Day and Play School, for the proper Religious and Secular training of Hebrew children. Hephetsi-bah has grown into a Seminary of Hebrew Principles and Knowledge on the Pacific Coast, and as such calls for a proper organization and constitution.

The parents of the children attending the School, also its friends and patrons, among the number of whom we count you, are hereby respectfully invited to attend a meeting, at the time and place above indicated by us for the purpose of organizing themselves into a Society, to carry out the aim of Hephetsi-bah, and for the election of a Board of Managers.

JULIUS ECKMAN,
Secretary pro tem.

Present State of Hephetsi-bah.

We see in Hephetsi-bah the solid foundation of a large religious Institution for a future day. Its sphere at present extends as follows:

The Religious School admits any Hebrew child, regardless of pay. It numbers about one hundred and thirty children, aside of day scholars.

The Day and Play-School, an actual Seminary for religious and moral instruction, is but three weeks old; has about twenty-six pupils, with every prospect of a considerable increase, after its proper organization in the new school-room.

Hephetsi-bah Devotion for Children, is well attended on the Sabbath and Holy-days.

Hephetsi-bah Devotion for the Senior Class and Adults, will commence, as soon as the Hall will be finished.

Hephetsi-bah Library, furnishes the pupils with instructive and entertaining books.

Hephetsi-bah Publications, a. The Prayer-book contains already 112 pages, and will be continued, please God.

b. Hebrew Vocabulary on the Hebrew prayers, 80 pages published already; to be continued.

c. A Catechism is in hand, some thirty-two pages, stand already in type.

School Stores.—A number of music books, charts, pictures, etc., for the training of the pupils, deserve mention.

DECIDEDLY CORRECT.

1. The teacher who advised an enquiring parent not to be anxious about the child's book-learning before its tenth year.

2. The teacher who advised a parent not to tax a child's mind by making him (a boy only nine years old) study his lessons after school hours. Six hours per day are sufficient for children of that age. Let them employ the rest of their time in healthy exercise of the body.

3. The man who advised you not to undermine the health of your child by making it sit stooping some hours every day over needle work or embroidery.

SAMUEL HOLDHEIM.

The perusal of these columns brings to the notice of our readers two views on the lately deceased reformer of so diametrically opposed contents, that they suggested to us the following reflections:

It has ever been the fault of sectarians to judge their adherents according to the adherence and devotion of the latter to the sect and its forms which distinguishes it from other sects, regardless of their being possessed of those fundamental, vital qualities which that sect has in common with the whole body professing that system of religion. When they speak of a good Protestant or Catholic, they mean that the person in reference is a strong advocate and a strict adherer to those principles which distinguish these sects from each other, regardless of those vital virtues which form the essence of that religion of which Protestantism and Catholicism are integral parts. Thus we have seen many good Protestants and Catholics, who, withal, were very bad Christians; while, on the contrary, we have seen many excellent Christians who were but very indifferent sectarians.

Among us a similar one-sidedness in judging obtains; instead of taking men for what they are, we judge them by what they profess: the man who adheres to the observance of Judaism, who uses phylacteries and fringes, who scrupulously observes the distinction of meats, and the days, will be called "a good Jew," though he may be lacking of all those qualities which, according to the Bible, (the prophets) constitute the Jew, viz: the practice of the highest acts of humanity. You hear a man say: "I am orthodox;" he means that he adheres to certain forms and observances, which are generally observed by the orthodox amongst us; while he, perhaps, does not observe the Sabbath, by which infraction the masters of orthodoxy, the Rabbis, declare him no more to belong within the pale of Israel: yet he calls himself orthodox. With reformers it is as bad, at least. "This man is a great reformer," does not mean that he has reformed himself from a natural, selfish, avaricious, unregenerate man, into one of true piety and self-sacrifice; no, the name implies nothing so vital at all; it only means he is a great advocate of certain principles known by the name of reform ideas.

"If you put the fool," (the unregenerate) says the Book of Proverbs, "into the mortar, you could not beat out his folly": so do we know "great reformers," whom, if you put them into a mortar, you could not beat out one atom of religion; and their name is legion. Not that they do not act like religious men; at times, indeed, they do; they will pray when they are pained; they feed the hungry when they take their breakfasts; and clothe the naked every morning when they dress themselves. But, as for religion, actual, self-sacrificing religion, you cannot find that in their deeds at all.

איש בער לא ידע וכסיל לא יבי אה

Men actually have no idea of the difference between a religious man and the mere professor of religious principles. And the difference is great. As a lawyer may handle civil law well, and yet be the most unjust of men, so may men handle religious law well, and yet be very irreligious. The orthodox man, without actual, vital religion, is no more, or perhaps, a little more orthodox than any Chinaman who would handle objects intended as reminiscences of religion; and the great reformer, who has no vital religion in his heart is, if he is not original, a great repeater of reform notions, which he repeats after the great masters of reform, and which he either scatters abroad, second hand, for pleasure, or for money; and if he is original, he, without religion, is no more in religion than is the unprincipled, vicious lawyer in handling justice.

This will explain the diversity of opinion in our columns of the two editors relative to the late Dr. Samuel Holdheim; neither refers to the actual constituent of man; to his humanity, nor to actual Judaism, which is nothing but pure humanity, and is exercised

under any and every form; they refer to the sectarian views of the deceased, and while the *Jewish Chronicle* declares the reformer, from his disregard to all forms, as no more belonging to Judaism, the acute Dr. Einhorn, judging Holdheim from his acumen, calls him a master and light in Israel.

From neither of the two do we learn whether the deceased was at all a religious man; whether he was the mere shiart "lawyer of religion," or the actual *ידין* just man. We do not hear whether he was a father to the fatherless; whether he spread his bread to the poor; whether he was at all adorned with those sterling virtues which so pre-eminently distinguish Jewish Rabbis, in general, or whether he was the mere cold, speculating worldling, who, believing in nothing, would not deal out reform as convenience and customers called for; like so many of his confreres. We hope soon to hear from a biography of the deceased, that he, the reform Rabbi of Berlin, was gifted with those graces which we know, from experience, adorn the orthodox Rabbis of Berlin, and those of the old school, in general. [See "Rabbinical Virtues" in our next issue.]

Reform, legal reform, that is, a continual development, has been the course of Judaism, and of Mosiacism even. It therefore is deeply to be regretted that the original reformers, and these second hand repeaters, do so much injury to the cause of actual honest radical reform by the actual absence of religious principles in their actions, and by incurring the suspicion of being literary mercenaries; they are said to be very greedy of silver and gold; and let their income be whatever it may, they are not satisfied to sit down and study or labor for actual benefit of Israel; but as actual speculators, like the *Alukah say Hah, hab—"give, give."* They are said to traffic in books, sermons, schooling, and of opening confirmation shops, while they ought to be intent upon their proper sphere. Israel may well indeed say, we want reform.

Orthodox and Reform.

When in former times the question was about religion, it had reference to the whole man, in all his relations. In our days it seems that the whole of religion has wandered into the synagogue. A man may live ever so godly a life, but as soon as he would desire shorter prayers, shorter holy-days, and longer benches, to have ladies seated at his side in the synagogue, he is a reformer. But on the other hand, the man whose life is one course of sinful levity, sensuality and insatiable avarice, whose greed makes him forget himself, his neighbor, and his God; as long as he insists on the integrity of former customs in the synagogue, be he even an atheist: he will be proclaimed an atheist, indeed, still he is "orthodox." We cannot see why both orthodox and reformers just choose the synagogue for their place of action; when the whole of the Bible insists so little on synagogue or temple worship, and while the author of Proverbs says, "fear the Lord and obey his commands;" for this constitutes the whole man. We should think orthodox leaders ought first to try to make orthodox men keep orthodox laws and observances in dress, food, house and kitchen, on week days and Sabbath days, and the reformers ought to wait with synagogue reform and commence with reforming the human heart, or not reform it at all; we indeed think the actual, honest, unselfish reformer will not reform the synagogue at all, for the sole reason that the reformers do not want reforming; and the orthodox, as soon as we try to reform the synagogue, they leave it, and thus withdraw themselves from the influence of the mission of reform; we would not reform [the synagogue] from the very desire to reform [men.]

We know that this appears singular; still, its singularity does not prove it incorrect. We think the honest and truly pious man who does not preach reform, merely because he is hired for the purpose, but labors in the field from an actual devotedness to the cause, would tell his devotees that the only object of reform is to reform those that are not reformed yet, and those that you can win only by allowing the synagogue to remain in the old state; so that those who want reforming so badly stay and hear its doctrines preached, and if those that are already advanced also want a temple, he ought to advise them to get one on their own account, for by reforming the old synagogue we only strengthen orthodoxy, by provoking it to opposition. Reform ought to begin by selecting the enlightened, and not by expelling or forcing into measures the yet unenlightened.

This, indeed, was one of the principal reasons that we, with all our efforts to reform our social, domestic, actual, religious and educational affairs, left the synagogue alone; for we wanted to reform men, and did not care so much about their reciting long or short prayers, about having one or seven sections of the law read to them, or having a lady aside of them, or above them. We thought we would leave all such external matters out of question, and actually make efforts to change, not the prayer, but the prayerless man; not the seats, but the seat-holders. We thought all this too trivial to make so much noise about when all could be done quietly by the reformer's wisely fixing up synagogues after their own taste. We thought it unbecoming to insist so much on such trivialities and to make so much talk, when the whole of the reform ought to commence with the man and the woman, the father and the child, the house and the family. The task we proposed to ourselves was hard, still it has to be done; the attack on the form and corrupt castle of man's soul will be met with resistance, with repulses; many an attacking propugnator of corrupt man-soul will be driven out of the field, but what does that matter. *לעבר להיות כרכו*. "The servant need expect no better treatment than their masters." Have they not driven Moses into Midian; Elijah to Syria, and into the wilderness; of Isaiah they had too much in one, and they made two of him, by cutting him in twain [tradition says so;] and Jeremiah they pulled down while preaching, put him into a pit, and afterwards into prison. Whosoever fights Satan, must expect to be scratched by the evil one. But what of that? Reformers always were men who sacrificed self to the benefit of their fellow men. *כרכו כרכו*. "Every duty implies sacrifice." Reform in the right direction and orthodoxy may be roused from her sleep, and the reformers will (in time) allow religion to enter into the reform. We know we suit neither party; be what of that, if we continually have to write against our own self interest—did we study that, we would have adopted quite a different course—we care very little whether we please or displease. We stand engaged in the service of religion, and are not to be swayed by it from reform, nor do we live by orthodoxy—though both, by this time, may begin to discern the friend from the enemy, the honest laborer from the indolent consumer, the drone from the bee. Orthodox reform will yet carry the day.

"Puppets" wanted for the "Show," "Innovations."

Giving children an efficacious, moral, and religious training, is an "innovation," an innovation indeed; drawing children by the cords of love into the sphere of actual spiritual communion with their Maker, and into a sanctified intercourse with one another, is an innovation.

We have to hear that our mode of cultivating the devotional and pious feelings of our children is an innovation. It just tallies with the state of all the rest of religious matters among us. Had not we, only eight months ago, to contend against the insidious insinuations of embodied self-interest, which, trading in religion and wishing to fill its pockets by filling the empty benches of the synagogue, pretended that it was wrong to send children to our school on the Sabbath-day; as they ought to be at the synagogue, [this, not to show the cloven foot, was merely insinuated,] and that we do the hardest work on Sabbath and Holy-days. Excellent mode of drawing children to God, is it not? just use them as puppets to fill benches in the synagogue, and do not send them to school [-school] where they are actually religiously schooled, and that most on Sabbath and Holy-days, and you will just have on the Pacific coast, such a generation in future as most children of the present prove to be—from mismanagement.

And why is a properly conducted religious worship for children an innovation? Has not the Berlin "Gemeinde Schule" such since 1817? have you not heard that in the orient every larger congregation has synagogues properly arranged for children?

But why should we learn from the Orient? Well, if you, like all civilized nations round us do not wish to learn from the Orient, go to the occident: then send children to school—to Yankeedom, and you will have them back to your house and to the counting-house, "Young America" with the fist, the bowie-knife and the pistol.

But "children ought to worship with their parents." "Yes, so they ought, and so they will again when we begin to reform." Yes we must "begin to reform." Children again must begin to worship with their parents; they again must see their parent's life one act of worship; they must see them pray in the morning, say grace over every meal during the day; sanctify the house by "Kiddush," and *habdalah*, and a number of other means of sanctification, required by honest, unselfish reform, and the children will join in such worship with their parents—But as little as your babies can feed properly on your wine, flesh, ragouts, cigars and tobacco, so little can your children be properly trained in the synagogue in which they understand nothing of the language, nor of the ideas expressed there, carry were the words rendered in the vernacular of the child. But what need we argue? has the synagogue, as it is, been able to keep up the spirit of devotion among us. Where do our young men and young women worship; do they worship with their parents, who piously led them to the synagogue, and there had them seated at their side?

"Innovation," and worshipping with parents, and pay, are not all your doings, "innovations," and do you worship with your parents?

Just go on so, just allow your children to be seated on each side of you—for show, or to be used as puppets, to be brought into the market to turn them into money; and if the honest man advise you, to feed babes with milk and honey, and not with flesh and pulse; call him, yes, call him, like Ahab of old did the true prophet, call him,—"enemy."*

*1 King, 21: 22.

SUPPORT FOR HEPTSI-BAH.

By the existence of synagogues we admit the necessity of their existence; and if there are places of worship for adults, why should there not be such for children? If former ages did not want them so much, it was because the whole atmosphere of the child was religious, it being all day in the *shool*; it was all day in "Shool;" but not so our children. The principles of our public schools and the tendency of our political institutions are highly injurious to the cause of religion of the many, and ought there not be institutions to teach man his dependence, his duty to yield, to submit, and to feel himself a servant?

Heptsi-bah, in its worship and its school, has full claim for the support of the public, and such support will be solicited by friends of the cause. We hope the appeal will be responded to so readily as to render the Minor Sanctuary of our children, the corner-stone for the religious structure of the future, which history tells us that the past course on this coast was not able to raise.

CITY.

LECTURE.—Hon. J. P. Benjamin delivered a lecture on Wednesday evening last, at Tucker's Academy, which was indeed the gem of the season. The subject, although so dry and threadbare that every politician is familiar with it, has been handled by Mr. Benjamin, in a manner which elicited the admiration of both ladies and gentlemen.

We were agreeably disappointed to hear such a masterly display of logic and erudition on the subject of Politics and Government; the lecturer used chaste and flowery language—passed some fine encomiums upon the immortal Washington; the States of California and Louisiana. He next referred in a very happy manner to the injustice in the distribution of offices, and asked why the citizens of his religious tenets were not favored by those who have it in their power to bestow offices of emolument and trust. In a very pathetic manner he asked "Would the great Washington have excluded a citizen from holding a federal appointment, because of his religion?" Mr. Benjamin gave some very excellent expositions of the machinations of the government; compared its workings under the guidance of the framers of the Constitution with those of the present day.

We have, for the first time in our life listened to an orator of the Roman school and are happy to claim such a man as our co-religionist. The Hall was crowded, not merely filled; and to such a degree that there was scarce standing room left for any one person. The great statesman and lawyer was repeatedly cheered during his discourse, which lasted an hour and a half, and he sat down amidst the prolonged applause of the audience whom he had delighted and edified.

FIRST HEBREW BENEVOLENT SOCIETY.

This Society was the recipient of a benefit at Maguire's Opera House on Monday evening last, on which occasion the great Opera of Lurline, not d f r its beautiful scenery, was given to a highly respectable audience.

The Society, as we are informed, realized some \$500. Much is due to the energy of J. P. Davis, Esq., President of the Society, for his efforts in disposing of a great number of tickets, which, for a performance on the eve of election, proved quite a task.

GERMAN THEATRE.—The American will be thrown open, on Sunday evening next, for the performance of Gutzkow's celebrated tragedy, "Uriel Acosta." Those who are acquainted with the plot of this highly interesting piece, will agree with us, that there is not another tragedy extant, which has as much interest for our German population as "Uriel Acosta." We bespeak for the gentlemanly managers and the efficient performers, a full house.

LEFT TOWN.—Mr. I. J. Benjamin, the traveler, in company with Rev. Dr. H. A. Henry left town, on Tuesday last, for a trip into the interior.

I. J. BENJAMIN, the traveler, has requested us to thank the Congregation Shearith Israel in his name, for the timely aid they were pleased to render him.

The election is over, and the people of this Confederacy may quietly repose for the next four years. The world will move on the same as ever, and this great Union will not lose a single star from its constellation, let come what will.

REPORTERS' BALL.—The members of the Reporters' Union, will give a grand Ball, at Hayes' Park, on Wednesday next. There will be a great time, as a number of knights (of the quill) will be present from all parts of the "Union."

Hon. J. P. Benjamin leaves on Saturday next for the East.

DIPHTHERIA AND ITS CURE.—This singular disease which has thus far seemed to baffle the skill of our best physicians, says the Cincinnati Press, has become so prevalent and has been so generally fatal, that any suggestion in regard to its cure will hardly prove uninteresting. Its causes are not known, and therefore all treatment has heretofore been merely experimental; but its pathognomonic symptoms are so diversified and dissimilar that in many instances the throat of the patient closes, and he dies before his disease has been discovered. The diagnosis by which it is known from other complaints of the throat is the formation of a membrane, which gradually until the patient is literally strangled to death. It is sometimes accompanied by ulceration and extreme prostration of the entire system, and at others by neither symptoms; yet in either case it is equally fatal. To arrest the formation of this membrane would seem equivalent to curing the disease, and this, in most instances, may be done in the following manner: In the early stages of the complaint, which is always accompanied by a soreness and swelling of the throat, let the patient use a simple solution of salt and water, as a gargle, every fifteen minutes. At the same time moisten a piece of flannel with a solution of the same kind, made as warm as the patient can bear it, and bind it around his throat, renewing it as often as the gargle is administered, and in the meanwhile sprinkling fine salt between the flannel and the neck. Use inwardly some tonic or stimulant, either separately, or, if the prostration be great, use both together. The treatment, as may be seen, is extremely simple, and, if used in the earlier stages of the disease, will effect a complete cure.

Special Notices.



DAYS OF SESSION.

Saturdays and Sundays, from 9 o'clock A. M.; Wednesdays and Fridays, from 4 o'clock P. M.

By the above arrangement the children have four weekly sessions, without any other interference with the study of their lessons for their day schools except Wednesday afternoons.

READING HEBREW.

Parents who wish to see their children progress in Hebrew reading, and to acquire that volubility which is required if they should read all their prayers in Hebrew (33 page octavo, in bourgeois print, every ordinary morning.) As little as your child will be able to read and play the piano by merely playing three hours under the eye of a teacher, so little is the volubility necessary to read daily sixty pages Hebrew acquired without considerable practice.

A Lady and Gentleman, or two single Gentlemen, can be accommodated with a good room and Board, in a genteel private Jewish family. Apply at No. 17 Minnie Street, between 3d and 4th streets. Terms moderate.

CHEBRA BERITH SHALOME.

The regular monthly meeting of this Society will take place every first Sunday in the month, at Temperance Hall on Washington St. at 7 o'clock, P. M.

S. DANIELEWICZ,
Secretary.

CHEBRATH BIKUR CHOLIM UKLOSHA.

The regular monthly meeting of this Association will be held every Sunday of each month, at 7 o'clock, P. M. precisely (not at 7½ and 8 o'clock as before) at Temperance Hall on Washington street.

ISAIAH COHN, Secretary.

INFORMATION WANTED.

We shall feel obliged to any of our readers in the Pacific or Atlantic states who could give us information of MR. SELIG KAMPTNER, formerly of New York, where he followed the trade of cigar making. We have important communication in his favor to make to him, and hope to hear from some quarter of his whereabouts.

Hitherto, we have found this method of enquiry in all cases but one, effective; there was always some disinterested man among our people, who would be ready to do this act of humanity when appeal was made; so that we in this instance hope to have our enquiry soon responded to. Eastern Jewish papers please copy and send bill to this office.

Information Wanted.

Whoever can give any information to this office, of the whereabouts of Mr. Washington Jacobs, of Charleston, South Carolina, will oblige anxious friends at home.

There is a letter at our office for Mr. W. Jacobs.

Address office GLEANER.
BIRTHS.

In this city, October 3d, the wife of C. Davidson, of a son.

In this city, Nov. 6th, the wife of Hyman Solomon, of Grass Valley, of a son.

DEATHS.

At Chinese Camp, October 30th, Joseph Born, from Goslin, Province of Rosen, Prussia, aged 64 years.

THE GLEANER.

SIMON & DINKELSPIEL,
Importers and Jobbers of
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BOOTS, SHOES, HATS, CAPS, ETC.
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IMPROVED COAL OIL BURNER!

This Burner is the latest invention. Its **STATION-ARY** wick, and **ADJUSTIBLE** burner combine principles in the production of light which no other lamp possesses. It will give **DOUBLE** the flame, with an equal sized wick, that is produced by the "Pitt-Lamp." The mode of fastening the chimney is infinitely superior to ALL others. It gives a brilliant flame without smoke or odor. Its simplicity, its economical qualities, and its general superiority over all others, insures a ready sale. Parties using Coal Oil and Kerosene, will find it to their interest to call on **BRAGG & CO.** 200 Washington Street, opposite the Plaza, and get a good article. We warrant this lamp, when using our best oil, to burn **TWELVE** NIGHTS in succession without touching the wick, giving a brilliant light the **LAST** as at the first. These lamps can be obtained only of us or our agents **BRAGG & CO.**

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CUTLERY, LAMPS,
Silver-plated and Britannia ware.
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Of all the remedies for Coughs, Colds, Sore Throat, In-
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Phthisis, or any other affection of the Throat or Lungs, it
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MONARY SYRUP is the safest and best.
It is agreeable to the taste, soothing and healing in its
effect, and has received more substantial testimony in its
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CLOTHS, CASIMERES, AND VESTS,
Always on hand, a general assortment of
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BILLIARD CLOTHS,
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SHIRTS OF ALL KINDS MADE TO
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made to order at the shortest notice.

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You can get outfits
FOR TRAVELING ON STEAMERS
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A Few Doors Above Montgomery,
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PULU! PULU! PULU
ON, AND AFTER THIS DATE,
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JACOB SCHREIBER,
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Next to the "International."

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fully recommends himself in that capacity to his co-re-
ligionists in this city and the country. Early attendance
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Address, H. Bories, Corner Bond, 16th st., Sacramento.
For reference I beg to refer to Messrs. Greenhood
& Newbauer Segar Store, corner of I and 3d. streets.
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say to my patrons that I am now producing better work
than ever, at much reduced prices, to conform to the
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Having reduced my prices more than 30 per cent., no
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Instructions given in the art, and stock furnished. Hav-
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and Chemicals, on hand and on the way, I shall hereafter
dispose of them at about New York prices.

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Mrs. Caroline Frank, who, for a number of years, has
served as nurse in the city of New York, and who is able
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A LARGE ASSORTMENT
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ALL KINDS.
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